

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 27

Aug 2021

Issue 2

Cover Page



The cover page picture of this month is one of the most beautiful, cute & colorful bird which is endemic to the Indian sub-continent and more specifically the Western Ghats. It is the Oriental Dwarf Kingfisher (*Ceyx erithaca*). This awesome photo has been clicked by Sandeep Tejpal Shroff on the outskirts of Pune in Maharashtra in June 2021. Our congrats to him for publicly sharing this beautiful pic with all. It appeared on our Avian Vibhootis Facebook Group too.

The Oriental Dwarf Kingfisher is the most brightly colored kingfisher. Males and females look alike. Its preferred habitat are areas that include small streams in densely shaded, lowland forests. Even though it is called Kingfisher, but this one hunts for insects & lizards etc.

Every bird, like every other living being, is a unique creation of God, it is a Vibhooti. Seeing their awesome beauty one just remembers their awesome creator.

Om Tat Sat



Vedanta Sandesh

Aug 2021

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अर्थस्य निश्चयो दृष्टो
विचारेण हितोक्तितः।
न स्नानेन न दानेन
प्राणायामशतेन वा।।

The discernment of the meaning of Shastras (the knowledge of the truth) is possible only by deep enquiry & meditation, and not by sacred baths, any charity, nor even hundreds of austerities or pranayamas.

Vivekachoodamani - 13





Message from Poojya Guruji

TRANSCENDENCE OF EGO-CENTRICITY

Brahma-Gyana is very attractive - you can be a possible receipt of infinite bliss, freedom from fears, immortality etc. The worldly life on the other hand is full of problems, grief and heartbreaks. So it is but natural that whoever gets a chance to hear about such a goal of life will get attracted to it. No doubt a sankalpa for such a goal

“Brahma-Gyana gives infinite bliss and freedom from fears.”



Transcendence of Ego-centricity

of life itself is indeed a great blessing, and such a sankalpa can arise only in someone who has been exposed to the Vedic-lore.

“Even the very aspiration for Brahma-Gyana is an indication of great Punya.”

Even though this dream itself is very different & unique, and even in our great land today is not very common, yet even if someone aspires for it, then also it is not a very easy goal to achieve. Such a person needs to know some basic facts and requirements about Brahm-Gyana.

1. Such a person needs to be so greatly inspired by this vision & possibility, so



Transcendence of Ego-centricity

that all the so called worldly goals appear to him as borne out of ignorance, blind beliefs and pettiness. This appreciation and understanding alone can help bring about the required consistency to tread this path, at times all alone too. Such people definitely need to have a great clarity and strength of conviction. Treading of this path has to be out of some deep appreciation and humility borne out of the realization of ones ignorance, rather than some arrogance and aversion to the ways of the world.

2. A person who treads the path of Self-knowledge should be very careful about the company he or



Transcendence of Ego-centricity

“First Requisite: Great Inspiration.”

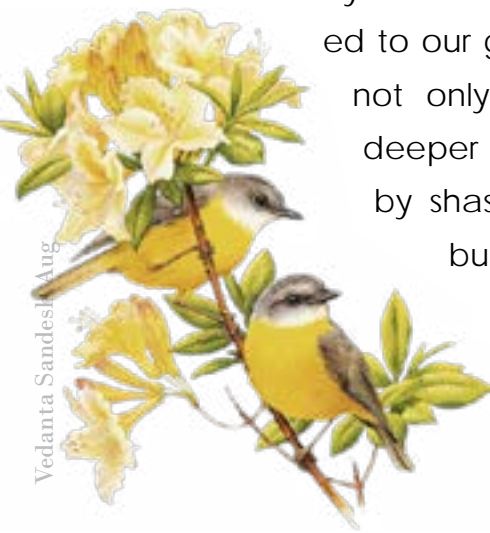
she keeps. Mind can be easily influenced by strong & passionate people. It is the passion and focus which is visible so an ignorant person cannot know as to what is the real motivation. **Motivation matters more, so there are chances that we can get impressed and influenced by the ways of the world.** It is no secret that the people of the world are very passionately and desperately seeking their goals, in fact the one who finally wins the race of worldly goals is the one who is the most desperate and passionate. Intense emotions reign supreme. What is required is to have company of people who are wise and who also have very



Transcendence of Ego-centricity

strong emotions and passion about the righteous ways of life. They are very strong, focussed and dedicated. Company of 'such' people is extremely important.

3. Regular study and sadhana is another thing which is extremely important for such people. We cannot get satsang all the time, but what keeps us connected is our regular study of shastras, and regularity of some basic sadhanas like puja, japa, yoga and dhyana. This helps to remain connected to our goals and philosophy. We not only remain connected but deeper insights can be got only by shastras - which are nothing but the words of wisdom of



Transcendence of Ego-centricity

“**3**rd: Regular Study & Sadhana.”

the enlightened ones. There is so much to know and we have as though found the treasure-trove of wisdom. Sadhana helps us to refine our faculties and studies help us to get a deeper insights. One should however remember that the best way to get a valid insight into scriptures is through some wise and vidwan people, but in their absence we can study shastras - under their guidance.

4. The most important quality to pursue the path of Brahma-Gyana is however, the quality of transcendence of ego-centricity. Bhagwad Gita calls it Yoga-yukta or Yogarudhatvam.



Transcendence of Ego-centricity



This quality alone brings about the paradigm shift in our approach and efforts. This is the real turning point. We keep on teaching shastras to someone for years but if the person is not Yogarudha then know for certain that everything will likely be wasted. If someone is driven by ego-fulfillment then such a person can never get this knowledge. Brah-

“**M**ost Imp: Ego-centricity is deep, this needs to change.”



Transcendence of Ego-centricity

ma-Gyana is possible only when ego is negated. This alone is the objective of the classic example of rope & snake. Just as the rope is revealed when the imaginary snake is negated, so also only when the imaginary and baseless self-identity called ego is negated then alone our truth will be known.

Every pursuit is done by the individual alone, and the individual is not only small, petty & insecure but also ignorant, but the practical truth is that a limited entity alone has to start this noble journey also. The problem is not that the ego alone has to start this

“To know the rope, negate the snake.”



Transcendence of Ego-centricity

pursuit, but what is more important is to see whether this fellow is doing what he or she is doing - only for their own well-being & security or is driven by some other bigger motivation. We know that we can do something motivated by our likes or dislikes, or we can also keep this aspect aside and do something for the well-being of someone else. The capacity of an individual to do something in which there is no calculation for our well-being is called selflessness or nishkama karma. This capacity alone is being called here as

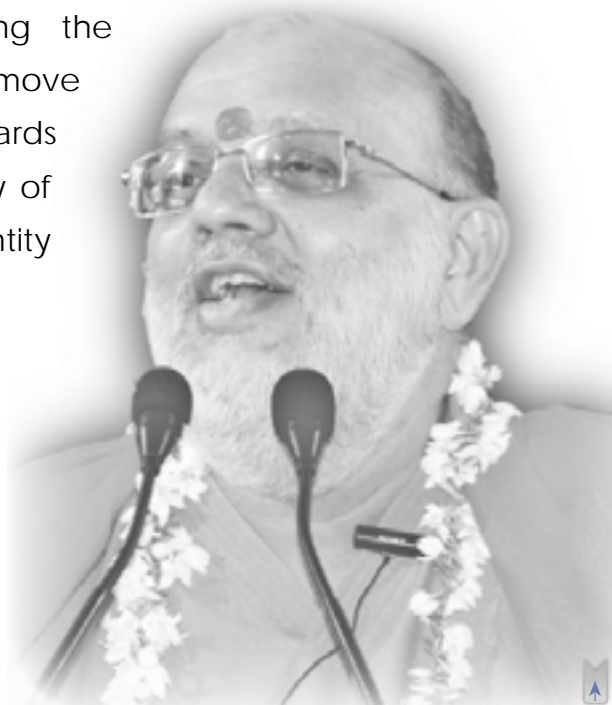
“Nishkama Karma is the Art of doing Karma out of love for others.”



Transcendence of Ego-centricity

transcendence of ego-centricity, and is singularly the most important quality for Brahma-Gyana. It is not enough to live in such a way occasionally or preferentially (for our near & dear ones), but incorporate this motivation in all our actions. Here, while the ego is acting, yet it is not ego-centric action. This is how we start negating the ego and move forward towards the discovery of our new identity & truth.

गिनान ?







SADHANA
PANCHAKAM

Swamini Samatananda

Sadhana Panchakam



- : 24 : -

क्षुध्वाधिश्च चिकित्स्यतासम्

May you handle hunger like a disease.

SADHNA PANCHAKAM

 angati:

In the ongoing steps of Sadhana Panchakam the revered Acharya gives us some tips that are conducive to retaining the knowledge acquired. Having discussed points like detachment from our deep-rooted attachment with the gross body, and avoid-



Sadhana Panchakam

ing arguments with men of wisdom the Acharya in the third sloka further gives us a tip which is at a very worldly level. Yet, it is one of the biggest challenges a beginner can face, as well as a sadhaka who is practicing nididhyasan. **This tip is regarding our food habits.** Here the Acharya suggests an attitude that one must have towards food. Although here this is a point of discussion for a person who has acquired knowledge and is working to assimilate it, but this point is equally important for any human being, if one comes to realize the importance of it.

“Treat hunger as a disease and look upon food as a medicine - taking neither more, nor less.”



Sadhana Panchakam

Food is a must for all living beings. But it is only amongst hu-

“Food not only provides energy, but can also be a source of gratification.”

man beings that food is not just a means of providing pranic energy but it is also a means of sense-gratification. For many it is a psychological addiction, and ironically for some, eating food can also be a means to kill time and boredom. But here the Achar-

ya says a sannyasi who aspires for Self-knowledge must treat food as a medicine and hunger as a disease. ‘Disease’ literally means ‘not-



Sadhana Panchakam

at-ease'. Just as in other ailments we go through discomfort and need to treat it with medicine to cure it, so also the pangs of hunger are painful if not treated. So in that case food is a medicine that treats and cures the pangs of hunger. Every medicine needs to be taken in right dose too. Neither more nor less.

Unfortunately most of the people see food as an enjoyment that satisfies the taste buds. This attitude of enjoyership towards food has far reaching consequences on the physical body and the mind. Physically we end up eating only as per the taste buds and ruining

“Don't just eat for sensual gratification.”



Sadhana Panchakam

our health, thereby disrespecting the gift of the body that God has given us. Mentally we end up generating and multiplying our vasanas, which again puts us on an endless trip of seeking more & more. For a sadhaka eating too less results in an unfit body, eating too much or eating mindlessly results in diseases, both attitudes bringing about an incapacity to live properly, and also to focus on learning and serving.

Respect your
body & health.
Handle its needs
intelligently &
lovingly.

Here when the Acharya says that one must treat food as a medicine it implies that it should be taken as per the



Sadhana Panchakam

“Eat food lovingly, but also intelligently.”

requirement of the body. Just enough to keep it fit, energetic, radiant, active and alert. Eating food is also a science and therefore we have an entire science of Ayurveda - the science of living a healthy life. Just like medicine is not taken as per one's likes and dislikes, it is taken under the expert guidance of a doctor, it is taken at the right time and in the right proportion, and importantly medicine is not taken for taste, so also food must be consumed mindfully, considering all these points.

Moreover, it is not just the



Sadhana Panchakam

gross food that brings about a healthy body, but it is also the attitude with which we consume food. Eating food should be like performing a Yagya. Vaishvanar Agni has been invoked nicely in our stomach and the food that we eat is an offering in that Agni. Therefore, one must see food as an Aa-huti, and also as a prasad from Ishwara and eat what ever food has come on our plate with a sense of gratitude and pleasantness. One must avoid unnecessary discussions and entertainment while eating food and finally experience the beauty of this attitude.

“Make your eating a Yagna - offering food as an oblation into the fire of hunger.”



Sadhana Panchakam

When we consume food in this manner it becomes a means to bring about a holistic welfare of the body and mind and helps us in the practise of our spiritual sadhana.

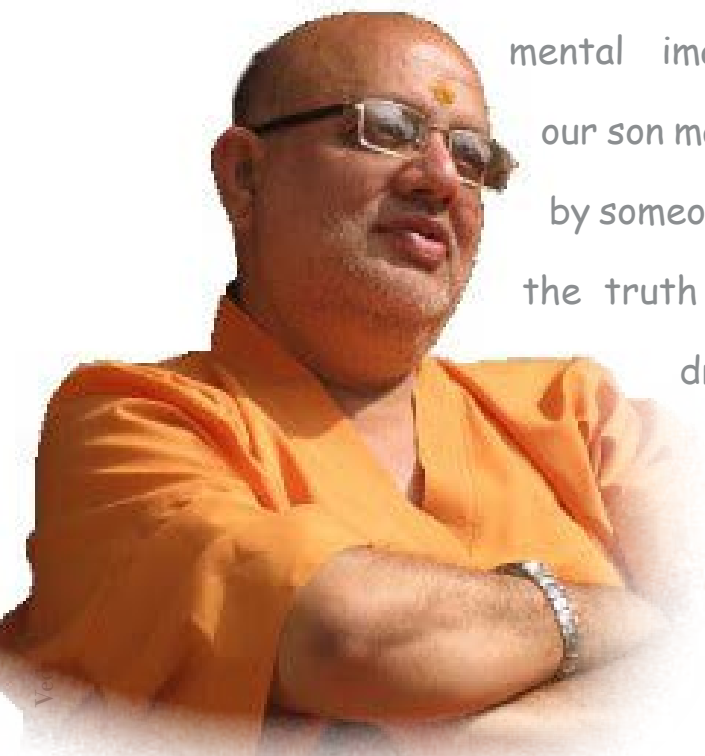
“Eating food with Yagna-bhava brings about holistic well-being.”



Mail from Poosya Guruji

The Question:

Sir, my husband committed suicide in depression on 15 June 2021. I have 8 year old son. I am not able to cope up with that. Feeling very lonely. Help me with that. He suddenly had a mental imbalance that our son maybe murdered by someone. Not believe the truth and took the drastic step?



MAIL FORM POOJYA GURUJI

 Hari Om.

Let me first offer my condolences to you on this big tragedy of your life. In the Indian society loss of husband is indeed a big loss. However, what is done is done, the wheel of time will not turn back. So better learn to accept the new fact of your life. The good thing is



Mail from Poozha Guruji

that you can clearly see your husband acted out of ignorance and brashness. To see that he could & should have acted more intelligently and with balance reveals your balance and intelligence.

Now that you have a son, you have to learn to garner strength and confidence in yourself and start a new

"On adverse times, say to yourself that -
You can do it."

chapter of your life. Say to yourself that - you can do it, you will do it. Many women have done it in the past, many are doing this in the present in various



Mail from Poojya Guruji

parts of the country and the world, so why not you too. Such tragedies become instrumental to invoke strength in oneself. Maybe God wants to help you grow and stand on your own legs.

Think about some business or maybe a service, however small it maybe and learn to be strong. Outside situations are not so important, it is the mind which is more important. Before marriage you were alone, and after some time, everyone is again alone. Relationships are always for a short time, no relationship is for eternity, so see the

“Tragedies become instrumental
to invoke strength.”



Mail from Poojya Guruji

truth of life and learn to live life yourself. This is more important, and if you start living with new enthusiasm and strength then you will find new friends in life and things will be much better. Much better because then you will be a more stronger person. Don't say that you cannot do it, you can, everyone can.

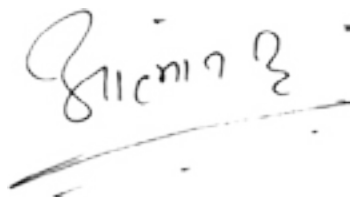
Don't wish for another relationship soon. Many relatives will ask you to get re-married, however, I suggest that don't go for a new relationship soon. Use this opportunity to gain strength & confidence. Develop your individuality. Believe in yourself and believe in goodness and thus in God too. Your



Mail from Doosya Guruji

present sorrow is just revealing that presently you are weak. Try to change this first, then if somewhere on the way minds meet then let relationships happen, but it has to be out of strength and equality. I see this change in your life is just to help you grow.

My blessings & best wishes.



Doosya Guruji





Gita Reflections

Gita Ch. 16 Sloka 5

Swamini Samatananda

Gita Reflections

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।
 मा शुचः सम्पदं दैवीं अभिजातोऽसि पाण्डव ।
 (Gita Ch 16/ Sloka 6)

Know that Daivi-sampatti facilitates liberation, and Aasuri-sampatti leads to greater bondage. O Arjuna, do not grieve; you are endowed with Daivi-sampatti.



GITA REFLECTIONS

 angati:

This sloka speaks of the value of divine qualities in the spiritual upliftment of a person and warns us against the presence of demonic or negative qualities which leads to the spiritual downfall of a person.



Gita Reflections

The scriptures speak of 'Daivi sampatti' which means the wealth of Divine qualities, and conversely 'Aasuri sampatti' imply the predominance of demonic or negative qualities. These are two classes of Values. Divine qualities include having faith in Ishwara, being selfless, being free from qualities like fear, anger and jealousy, being compassionate, etc. On the other hand a person with demonic qualities is a highly self-centric person, unempathetic, small-minded, egoistic, filled with jealousy, anger, revenge etc. Daivi and aasuri qualities both are like two sides of a coin. In every situation there is a hero and there is a villain, reveal-

“**D**aive-Sampatti means wealth of divine qualities.”



Gita Reflections

ing the potential positive and the negative tendencies in us. These qualities are expressions of the permutations & combinations of the three gunas that a jiva is made of. It is also important to know that these attributes are not the attributes of the Atman, they are qualities of the mind which have been cultivated on the platform of our own conviction that I am a limited being and then in and through our interactions with our family, society, our learning, our experiences, these positive or negative qualities get nourished. But the positive thing here is that however deep-rooted these mental tenden-

“Potentially, noble and demoniac qualities exist in all of us.”



Gita Reflections

cies may be, they can be changed, polished and negated if necessary. The fact that no jiva is basically bad or evil, affirms that we can bring about any mental changes that we desire. A person who aims for such a saatwik change can cultivate such a change

“Good or Bad qualities are never of Atma, but of the mind - and thus can be changed.”

through satsang, knowledge, devotion and practise. This is the beauty of a human birth. A human being has the freedom to perform actions and evolve physically, mentally and intellectually. The only pre-requisite is to have a value for such values. This



Gita Reflections

value is generally invoked by learning from family, society and ones own experiences in life. Once a person realizes the negative consequences one faces by living negative values as well as realizes the value of divine values then this realization can become a stepping stone to grow over them.

Here Sri Krishna reveals the ultimate blessing of divine values and says-

Daivi sampad vimokshaaya:

The cultivation of daivi sampatti i.e. the wealth of divine values leads to liberation. Liberation is the ultimate goal of life. Most of us are totally unaware of the fact that we are actually suffering the pangs of bondage.



Gita Reflections

Our deep-rooted conviction that I am a limited being and therefore all sense of satisfaction and security will come from outside is the driving force of all worldly seeking. Worldly achievements are so momentary that we are bound on an endless trip of seeking worldly joy one after the other. This eternal seeking is samsara and this is the nature of bondage. The world by itself does not bind a person. When a person out of his own experiences comes to realize the futility of worldly seeking, when a person comes to subjectively realize his bondage, then alone the doors of this liberating goal open for him. For such a goal, divine qualities mentioned in this sloka are a great wealth. A state of mind that is



Gita Reflections

free from self-centricity, individual likes and dislikes, attachment to the fruits of action, free from fear, anger, jealousy etc. and a mind that is integrated, subtle, focussed, sensitive, compassionate is a mind that reflects divinity of Ishvara. And the good news is that such a mind can be cultivated by the Art of Karmayoga given to us by Sri Krishna in the Geeta. To translate the blessings of a human birth one should aim for such divine wealth to learn the art of living to begin with.

Bandhaaya aasuri mataah:

As against daivi gunas which lead to a righteous life and liberation, aasuri gu-

“**g**ood qualities not only bring peace & pleasantness, but also are gateway to enlightenment.”



Gita Reflections

naas lead to the worldly and spiritual downfall of a person. Not only is such a person bound by eternal seeking but demonic qualities can lower a person to the extent of trampelling over others to fulfill one's self-centric desires. Emotional insensitivity, intellectual dullness, a hard-core ego is the personality structure of demonic people. Such aasuri gunaas only lead to further inertness of the mind and the intellect closing all doors of faith in Ishwara and the scriptures, leading to an uncontrolled life of no morals. Such a person needs no other bondage, he is bound in the extremity of his stark ignorance and ego-centric desires.

Ma shuchah sampadam daiveem ab-



Gita Reflections

hijaatosi Pandava:

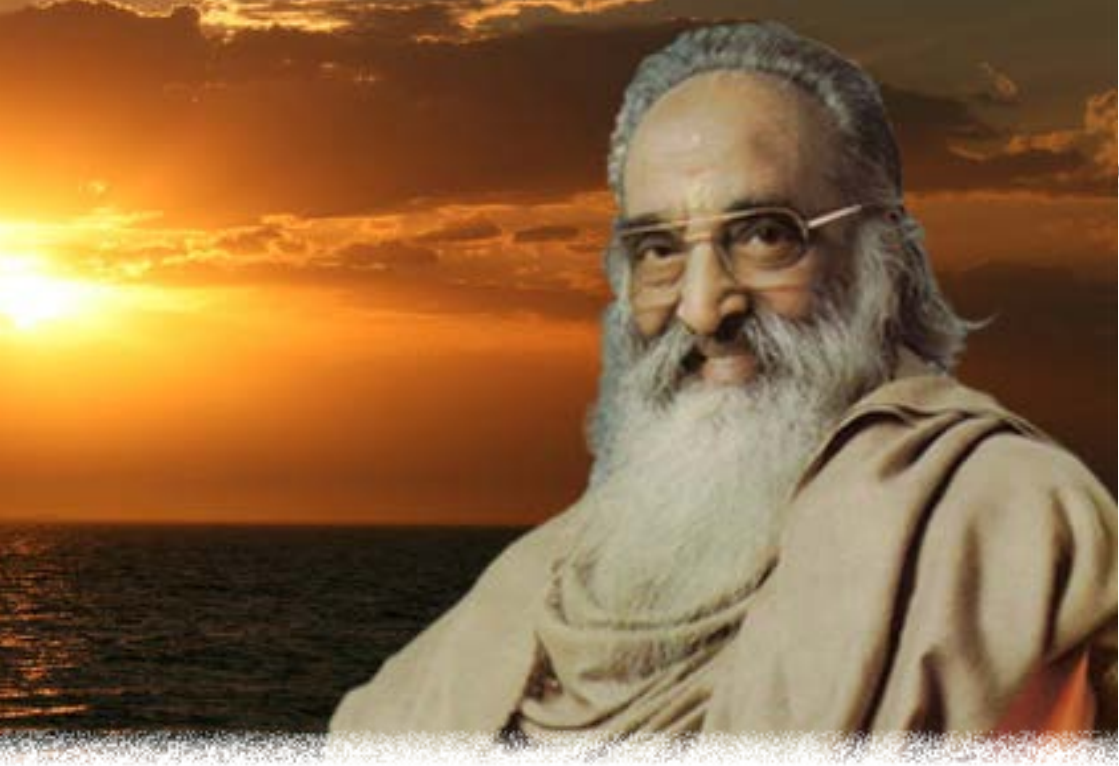
As a human being we all must analyse our mental attributes. We all are bound to have some divine qualities and some negative tendencies too. But the good thing is we have the freedom to make changes for the good or for the bad. Sri Krishna has blessed us with the Art of Karma yoga. Let us learn this art and make this human birth a blessing. Bhagwan says- O Arjuna! do not worry, for you are predominantly equipped with the divine wealth.



Vibhooti Darshan

Great Questions





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
The Secret of Avatar



THE ART OF MAN MAKING

The Lord's statement, "I told this imperishable yoga to Lord Sun (Vivasvatah) is stunning indeed". (imam vivasvate yogam proktavaan aham avyayam) Naturally, Arjuna was confused-either the statement was a bluff, or the Lord has a secret fact hidden away among his words.



The Art of Man Making

Therefore Arjun pointedly asks, Your birth was much later and that of the Lord Sun very much earlier. Then how must I understand that you told this yoga to him. There is a a chronological absurdity in saying that Krishna, a contemporary of Arjuna, had given out this yoga to Vivasvatah. Lord Sun, was at the very beginning of the creation of this world... much earlier perhaps, if the the modern theory of the formation of the earth is to be believed. How is it possible then for Krishna to justify, "I gave out this yoga to Lord sun in the beginning"?

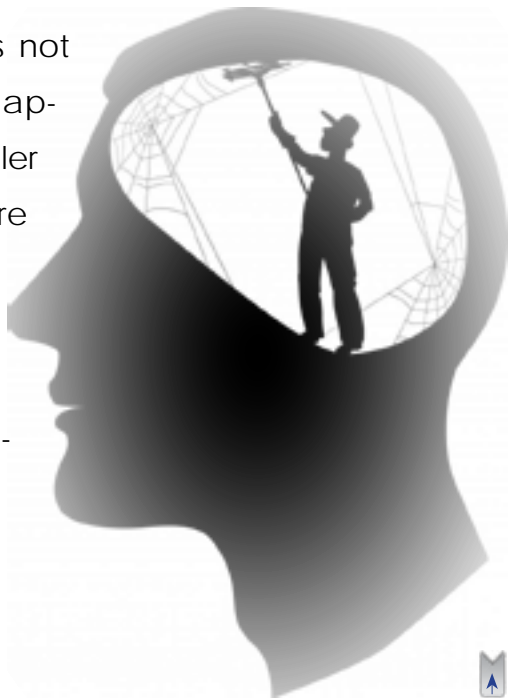
Here Krishna exhaustively answers with the theory of Avatar, so famous in our



The Art of Man Making

Pauranik literature. The Infinite Lord, as the total cause of the universe, often has come down to express in the manifested world, to serve the creatures and set the rhythm of life for the purpose of directing and hastening the great grand general evolution. This is his divine function as the sole protector of the world of beings.

This Avatar concept it is not so easy for the West to apprehend and Max Mueller characterized it as "mere metaphysical twaddle and scholastic hair-splitting". We shall discover how disappoint-



The Art of Man Making

ing is the hasty criticism of this German scholar of the great Vedas.

The lord opens his elucidation with a staggering revelation, “through many births have you and I passed, O! Arjuna. I know them all while you know them not”. The supreme identifying with the limited microcosm is the Jiva-the individualized ego: you and I. The same Supreme consciousness functioning through the totality the macrocosmic world, is God, Ishwara. This is exactly like a person who at home is the father

“Principle of Avatara is unique & special, and is not easy to understand by westerners.”



The Art of Man Making

of his children but in the office he himself is an of-

“Each one of us have lived through many embodiments.”

ficer. He remaining the same, he functions in two different capacities; identifying with his children, he is the father and identifying with the day to day problems of office administration, he is a mighty officer. The essential person is the same-yet he functions in different fields with different identities.

Similarly each one of us must have lived through many embodiments, gathered heaps of experiences and we are today the product of all that



The Art of Man Making

we had gone through and reacted with. In our total identification with the present body equipments, we are so pre-occupied with our immediate joys and sorrows, passions and pangs, likes and dislikes etc. that we are not able to stand apart from life incidents to watch and realise our true identity.

Krishna declares,
"Through many births
have you and I passed".



“Identification with body, dulls the mind.”



The Art of Man Making

(bahunime vyateetani janmani tav-
achaarjuna) but “I know them all
(Tanyaham veda sarvaani, while “you
know them not”. (na tvam vettha
parantapa)

To the breathlessly excited intellect of Arjuna, Bhagwan again says, though I am the unborn, I am the lord of beings and by nature changeless. Yet, functioning through nature, by my own will, I manifest into being. This is a very pregnant verse, suggestive of very many philosophical truths. “though unborn”

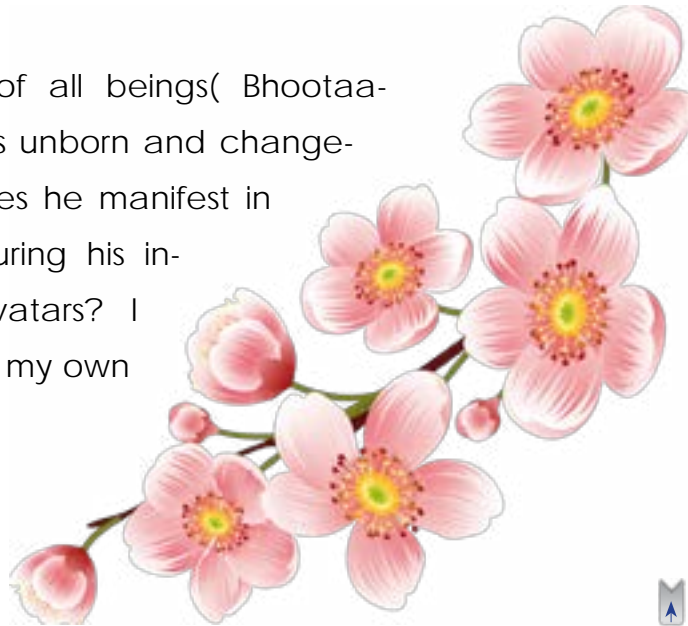
“**B**hagwan says “I am the unborn one,
the Lord of all beings.”

The Art of Man Making

(Ajopi, sannavyayaatma bhoota-naam ishwaropi san)-that which is born it is caused by something and so itself is an effect. "I am Unborn".

Also, "I am the changeless Self", (avyayaatma): no change takes place in pure awareness-change is the quality of perishable substances-modification is the nature of matter. The spirit is changeless.

If this Lord of all beings(Bhootaanaam) is thus unborn and changeless, how does he manifest in the world during his incarnations-avatars? I Incarnate by my own



The Art of Man Making

inherent Maya (sambhavami Atma mayaya) This inherent tendencies (Vasana) in each one of us is our causal body, and the total Vasanas-meaning the total causal bodies of All Creatures-is called Maya. Due to our Vasanas we are born and our nature and worldly environments into which we manifest are both determined by our own Vasanas. The Lord says, "By my inherent Maiya, I project forth into my incarnations". (sambhavami). The differences is, while the Lord is Master of his Maya, we the individuals are victims of our Vasanas.

“Vasanas are the cause of our birth and diversity.”



The Art of Man Making

Then what prompts the Lord to manifest as an avatar? Since He is the master of his Maya-the total causal bodies – why should he not refuse to come down as an Avatar? Krishna clearly points out that He manifests “and embodies forth whenever there is decline of Dharma and rise of adharma in the world”. The property by which thing is a thing and without which it cannot be what it is, is called its Dharma. Thus, the essential quality of sugar because of which it is sugar, without which it is not sugar, is its sweetness. Therefore sweetness is the Dharma of sugar: in the same way heat is the Dharma of fire; light is the Dharma of the Sun. Dharma of man is

“Dharma of something is that because of which that thing is what it is.”



The Art of Man Making

his essential inherent divinity, the self in him.

When this essential divinity-expressed in terms of love, joy, goodness, honesty, forgiveness, etc. is declining, (yada yada hi dharmasya glaanirbhavati) and there is preponderance of the the animal nature - cruelty, corruption, falsehood, immortality, receipt, hate, except (Abhyutthanam adharmasya) how to re-establish Dharma among the creatures, "I body myself forth" (tadaatmananam)

“Lord Krishna says: I manifest to re-establish the rule of Dharma.”



The Art of Man Making

Thus avatars are answers to the silent prayers of the good, when the too tend to become bad at the onslaught of the Evil minded. In short, when the evolved are detracted from their path of progress, and the universal plan is outrageously baulked, the lord then descends to the worlds-arena to set things right, to make the world the proper field for the evolution of man and to lift all unnecessary impediments on his direct march to godhood.

The term Avatar in Sanskrit means “Fall-en”. The Infinite Fallen from its Supreme state into an Apparent state of finitude

“*A*vataras are answers to our silent prayers.”



The Art of Man Making

and sorrow is Avatar. In fact, as the entire universe is but an expression of infinite reality, everyone of us, every minute thing and every ancient being is an avatar... just as every link in a

“**A**vatara knows the truth, while a Jiva presently does not.”

chain of gold is also nothing but gold. Even though we are the supreme, expressing through matter in the world of names and forms, we do recognise the avatars as direct divine manifestations. This is only because an avatar is ever conscious of his own infinite nature. His mind is always pure and as such there



The Art of Man Making

is a greater resplendency of divinity beaming out from such mighty incarnations. The sun gets reflected from all surfaces, but more so from a clean, polished mirror. In the avatars we watch a greater effulgence of the divine consciousness constantly expressed.

The Sages, Saints, Prophets are all examples where in we find a greater divine presence. Yet they are not considered as avatars – an Avatar is the

“Sages are divine too, but are not called Avataras.”

infinite directly appearing in our midst. From the womb onwards the avatar



The Art of Man Making

is ever conscious of his divine nature. Those who are born as mortals and through study and meditation reach to experience the opening up of a fuller consciousness-are the saints and sages, prophets and missiahs. They are, in a way greater and nobler beings than Avatar in as much as they can more readily sympathize with the weaknesses and the the sense-follies of the mortals.



Jivanmukta

Wandering In Himalayas

99

Chandannaath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

At times the elderly people of the villages used to come to the hermitage with presents of Kaphalam (a wild fruit, dark in colour), honey, etc. Though the natives of these mountainous districts are quite uncivilized, they are highly cultured in their devotion to God and to people devoted to God. That these people without even a smattering of

Jivannukta

learning took no interest in spiritual discussions, hardly deserves any mention. **It was for me a pleasant entertainment to be wandering all alone in the evening in those thick forests** near the hermitage. Thus we had a happy time on that lofty mountain peak until it began to rain. Now it seemed to me high time that we resumed our upward journey. Yet, because of our association with Royalty we postponed our departure for some more days in deference to other people's wishes. Two or three weeks later, we started again and travelled with the members of the Royal family to another palace, eight or ten miles ahead, along the route to Kailas.



Jivannukta

As my body was very weak on account of dyspepsia, I took the royal advice and agreed to travel in a sort of palanquin. But on the terrain full of ups and downs, the journey proved equally uncomfortable to the carriers as well as to the carried and so, before long, I got out of the vehicle and resumed my journey on foot. In accordance with other people's wishes, I had to perform a similar journey at Nepal-ganj. **Perhaps It is because association with princely people thus encourages rajasa conduct, that the writers of smritis hold it to be unsuitable to sannyasis.** However, walking slowly and steadily along the difficult route we reached our destination by evening.



Jivannukta

Without spending more days there , I set out on my way, accompanied by Anandagiri and another youth under orders from the palace to escort us along. We patiently climbed many mountains on our way and passed through forests at a slow pace. For some distance along the route both legs looked red with bleeding on account of leech bites.

Here and there in the forest there were temporary sheds put up to accommodate the buffaloes. From them we could get plentiful supplies of milk and curds. In the blazing heat of summer this was indeed a blessing to us.



Jivannukta

Walking all day and resting at way-side villages in the night, we reached a famous and terror inspiring mountain called Chackooria, on the third evening we passed a memorable night in the dangerous forest at the foot of the mountain haunted by bears and tigers. At dawn we got up and began to climb that difficult mountain pass. The pass was to be crossed before 10 or 11 AM, as powerful gales sweep over the mountain after that hour making it extremely difficult to secure a foot-hold at the great height. Slowly we climbed the mountain reaching the top of it in three or four hours. Rising to a height of 14,000 ft , the top of the pass seemed extremely beautiful. Here and there, there lay blocks of snow, not yet melt-



Jivannukta

ed, but the land was no longer covered with snow. As the snow had melted away only recently the land looked perfectly bare without even a green patch of grass or shrubs. Enjoying the distant sights from the top of the pass, I sat or walked, afflicted by the strong wind that now started blowing. It was a precipitous descent that I had now to negotiate. It lay before me like a royal road to the realm of Yama. But knowing as I did, that following the principle (one has to cross mountains slowly) it is quite possible to cross any difficult mountain. I began to work my way down slowly with my two companions. In two or three hours we reached the foot of the mountain.



सुन्दरकाण्ड ज्ञानयज्ञ (ऑनलाईन)

१५ अगस्त से १४ अक्टूबर तक

समय ।

प्रतिदिन सायं ७.०० बजे से
You Tube पर प्रसारण

प्रायोजन हेतु सम्पर्क करें
Mb. 7000361938

अपने स्वजनों की स्मृति में अथवा
अन्य विधि से इस ज्ञानयज्ञ के
आयोजन में अपनी आहुति प्रदान करें
और पुण्यलाभ अर्जित करें।

पूज्य गुरुजी स्वामी आत्मानन्दजी

Sunderkand Program

(Joint Program of VPST, Indore and ICF, Mumbai)

Online Sunderkand Gyana Yagna (of Sri Ramcharitmanasa)

15th Aug to 15th Oct 2021

(Will be published daily on the YouTube / Instagram)

by

Poojya Guruji Sri Swami Atmananda ji Maharaj

Sunderkand has 60 Doha, & Poojya Guruji will do one Doha alongwith its chaupayi's daily.

This will be a Sponsored Gyana Yagna.

Everyday pravachan will be sponsored by some devotee.

This is festive time, so all important parv come during this time.

Ganesh Parva / Sraadh / Navratras.

Donate liberally for Ashram and its cause - in the name of your forefathers and beloved ones.

Please contact P. Swamini Amitanandaji for dates and details.



STORY

Section

DEV SHAYANI EKADASHI

This year July 20th marked the day of Dev Shayani Ekadashi. This ekadashi day holds great significance in the life of every Hindu as it is the turning point from constant routine of worldly activity of earning money, taking care of family responsibilities, socialization and other worldly activities. It marks the beginning of a four month period



Dev Shayani Ekadashi

where a devotee focuses his mind in the devotion of God by doing various anushthans of japa, pooja, abhisheka, chanting etc. Not that such a person does not practise them otherwise but four months from Devshayani Ekadashi onwards are specially dedicated to this. Let us see the Pauranic story behind this.

Ekadashi is the eleventh lunar day of the fortnight which occurs twice every month. One falls during the Shukla Paksha (waxing phase of the moon) and the other on the Krishna Paksha (waning phase of the moon). There are 24 ekadashis in a year. The number goes up to 26 during the 'Adhika maas', ex-



Dev Shayani Ekadashi

tra month as per the Hindu calendar. Ekadashi that falls on the Ashadha month, the eleventh month according to the Hindu calendar is called as Devshayani Ekadashi. Devshayani Ekadashi is also known as Ashadi Ekadashi, Padma Ekadashi, and Hari Shayani Ekadashi.

Devshayani Ekadashi is believed to be the day when Lord Vishnu goes into Yoga Nidra and wakes up after four months on Prabodhini Ekadashi. It is also said that during these four months as Lord Shri Vishnu goes into Yoga nidra



Dev Shayani Ekadashi

He hands over the functioning of the world to Lord Shiva. This period of four months is also known as Chaturmaas.

This event of Lord Vishnu going into Yoga Nidra for four months and then Lord Shiva taking over should not be taken literally as Bhagwan Vishnu going off to sleep for four months. This entire story has an inspiring spiritual connotation hidden. In the Vedas there are two types of Dharmas prescribed for a fulfilled life of a human being. One is Pravritti Lakshan Dharma and the other is Nivritti Lakshan Dharma. Pravritti is the involvement of Man in the field of action wherein he fulfills all his worldly desires based on the conduct of righ-



Dev Shayani Ekadashi

teusness. Nivritti is getting over all attachments to worldly life and dedicating one's time to spiritual practices and spiritual knowledge. Now Lord Vishnu being the sustainer of the universe represents pravritti lakshan dharma thus the implication here when it is said that Lord Vishnu goes into Yoga Nidra is that this is a message for a spiritual aspirant too to give up all worldly attachments and desires and at least dedicate these four months towards spiritual sadhanas and spiritual learning. This also explains the meaning that Lord Shiva takes over for the four months. Lord Shiva represents dispassion and revelling in the spiritual Self that is self con-



Dev Shayani Ekadashi

tentment, does not need any worldly pleasure for fulfillment. Thus this legend is an indication that during these period of four months one should detach oneself from worldly attachments and seek spiritual fulfillment.

The four months of Chaturmas is also the four months of the monsoon season in India. The onset of the monsoons brings life to a standstill as it is difficult to venture out in the heavy rainy season. Thus this is also the time when Sannyasis and saints settle down in one place for the period of four months and it is the time when they teach scriptures to devotees and guide them to perform various sadhanas. This event of Lord



Dev Shayani Ekadashi

Vishnu going into Yoga Nidra and Lord Shiva taking charge thus translates into inspiring all spiritual seekers to take time off from pravritti that is constant involvement into the field of desires and their fulfillment through action and becoming free that is nivritta and taking time out to quieten the mind and absorb oneself in spiritual practises.

This is the spiritual connotation of Dev Shayani Ekadashi and Chaturmaas.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS



July 24 - 2021 / Guru Poornima Celebrations



ASHRAM NEWS



Begin with Vyaas Peeth Puja by P.P. Guruji



ASHRAM NEWS

*Guru Daaduka Pooja
by
Vishal and Dalak
Prayapati*



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Various devotees participated in the Puja



ASHRAM NEWS



24th July
2021



Guru Poornima



ASHRAM NEWS

24th July
2021



P.D Guruji's
Aasheervachan

Importance of a Guru in life



ASHRAM NEWS



Guru Poornima



24th July 2021



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Sri Guru Arti



With great devotion



ASHRAM NEWS

Guru Poornima



24th July
2021



Vande Sri



Guru Param-
param



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Tasmai



*Sri
Gurubhyo
namah*

24th July 2021



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A group of devotees came from Ahmedabad



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Some from Lucknow



Namo Namah



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Pic moment with devotees



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Sri Gangeshwar Mahadev Mandir



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*Evening Arti at
Ashram Temple*



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B'day Celebration



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23rd Jul
2021



Taking Blessings



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*Blessings of
P.P. Guruji*



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Enjoying the Prasad



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Maasik Satsang



17th July

Video Recording



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Vedanta Ashram



The glory of a Guru



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Craft Classes



Making a Doll



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Craft Classes



Imp of trees



ASHRAM NEWS

Sunday



Craft Classes



Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- ~ Monthly Satsang Videos
- ~ Prerak Kahaniya
- Eksloki Pravachan
- ~ Sampoorana Gita Pravachan
- Kathopanishad Pravachan
- Shiva Mahimna Pravachan
- Bhaja Govindam
- Hanuman Chalisa

Audio Pravachans

- ~ Prerak Kahaniya
- ~ Sampoorana Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - July '21

Vedanta Piyush - July '21



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15th Aug 2021

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Mundakopanishad (with Shankar Bhashya) 3-2

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